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### BROOKLYN TABERNACLE BIBLE STUDY ON

"WOE UNTO YOU, PHARISEES!"  
Luke 11:37-54—Feb. 15.  
"Be not deceived; God is not mocked."—Galatians 6:7.

**A**MONGST the Jewish sects of our Lord's day we have every reason to believe that the Pharisees constituted the one most loyal to God. The Sadducees professed no faith in a future life. They were infidels and politicians. The Essenes were a small sect not mentioned in the Bible, a kind of Higher Critics, of little faith and confused by mixing paganism with Judaism.

The Pharisees were what might be termed orthodox Jews. Their name signifies "holy people." In today's study Jesus, not deigning to mention the other sects, which had entirely departed from God, addressed Himself to the Pharisees, pointing out wherein, with all their boasted holiness, they came far short of what would be acceptable to God.

A Pharisee invited Jesus to dine at his house. Jesus passed in and sat down without the formality of washing, customary to the Pharisees. The last thought of Jesus as a holy man, and remarked that it was strange that He had not washed. Jesus then pointed out that much of what even the holiest Jews practised was merely ceremony, not true religion. Outwardly they were clean, but inwardly their hearts were unclean—given to extortion—spiritual wickedness. In God's sight the heart is the important matter. The inside of the cup should first be cleansed.

From our Lord's expressions, apparently one of the Pharisees' great failings was covetousness. According to the Greek, Jesus called them "money-lovers." Once He told them that this covetousness led them dishonestly to disregard others' rights. He said, "Ye devour widows' houses," meaning that they took advantage of widows to accumulate property for themselves. Apparently many Pharisees were rich.

Jesus pointed out that with such wrong heart conditions God could not be pleased, even though they ever so carefully observed the outward regulations of the Jewish Law. While they were particular to tithe even the small seed of which they grew but a trifling quantity, yet they neglected the weightier matters of the Law—to deal justly and to love mercy.

**A Pharisee Invites Jesus to Dine.**  
Their covetousness took the form of pride, as well as dishonesty. They wanted to be very prominent in things religious, and to be hailed as "Rabbi"—master, learned one. Jesus declared that they were like sepulchres, outwardly clean and whitewashed, but inwardly full of corruption. They were holiness people merely in the outward form or ceremonial.

Some of the Pharisees, especially educated, well-versed in the Scriptures, were styled lawyers—Doctors of the Law, equivalent of what today are termed Doctors of Divinity. Jesus upbraided them, saying that they placed grievous burdens upon the common people, which they themselves would not bear. He meant that they gave such hard interpretations of God's Law as discouraged the people—setting before them standards of perfection which they themselves did not try to live up to. Apparently they wished to impress the people with the sanctity of the clergy. They built sepulchres for the prophets, forgetting that their fathers, whose spirit they had, were the ones who killed those prophets.

**Woe! Woe! Woe! Woe! Woe!**  
We are not to think of Jesus as condemning the Pharisees to eternal torment, or as intimating that this would be the woe coming upon them. The woe was that the Pharisees were about to miss the great blessing which God had promised Israel—chief association in Messiah's Kingdom. (Genesis 22:18.) Had there been enough "Is-rahelites indeed" to complete God's fore-

ordained Elect, the Kingdom offer would not have gone to the Gentiles. The Pharisees were in the most favored place for attaining joint-heirship with Messiah; but they recognized not what they were losing. Jesus' expression, "Woe unto you," is therefore to be regarded sympathetically. This thought is borne out by the context, which foretells the great time of trouble which came upon Israel at Jesus' crucifixion and reached completion in A. D. 70, in the total destruction of their City and polity.

As Jesus declared, that trouble was a result of the Pharisees' account for all righteous blood for which no explanation had been made. Little did those Pharisees know that their hypocrisy hindered preparation for a place in Messiah's Kingdom both themselves and the people Jesus refers to, saying, "Ye have taken away the key of knowledge."

Bible students very generally believe that the trouble which closed the Jewish Age, the time of the Gospel Age, and being upon many modern Pharisees, as well as tribulation upon all evil-doers, as a prelude to the Messianic Reign of Glory.

### BROOKLYN TABERNACLE BIBLE STUDY ON

GOOD CONFESSION VS. BAD CONFESSION.

Luke 12:1-12—Feb. 22.  
"Whoever shall confess Me before men, I will confess him before My Father who is in heaven."—Matt. 10:32.

**A**LARGE crowd surrounded the Saviour, anxious to hear Him. Jesus addressed His disciples, saying, "Beware ye of the leaven of the Pharisees, which is hypocrisy." Here, as elsewhere in His teachings, Jesus used leaven as a symbol of an evil influence. We know not one instance in which leaven is used to represent anything good or pure.

Jesus declared that the hypocrites practised by the Pharisees were leaven, sin, contaminating. His disciples should be honest, sincere, pure, free from cant and deception. He declared that ultimately all hypocrites and sinners will be uncovered. Undoubtedly He meant that during His Kingdom the secrets of mankind will be exposed.

#### Notice of Contest.

Department of the Interior, United States Land Office, Ft. Sumner, N. M., Feb. 21, 1914.

To Frank R. Brown, of St. Vrain, N. M., contestee: You are hereby notified that Lonie Hill who gives Havener, New Mexico, as his post office address, did on Jan. 19, 1914, file in this office his duly corroborated application to contest and secure the cancellation of your Homestead E. No. Serial No. 610332 made July 21, 1912 for SW 1/4 Sect. 33, Township 3 N., R. 34 E., N. M. P. M. and as grounds for his contest he alleges that you never established residence on the said land and have wholly abandoned the same.

You are, therefore, further notified that the said allegations will be taken by this office as having been confessed by you, and your said entry will be cancelled thereunder without your further right to be heard therein, either before this office or on appeal, if you fail to file in this office within twenty days after the return publication of this notice, as shown below, your answer, under oath, specifically meeting and responding to these allegations of contest, or if you fail within that time to file in this office due proof that you have served a copy of your answer on the said contestant either in person, or by registered mail. If this service is made by the delivery of a copy of your answer to the contestant in person, proof of such service must be either the said contestant's written acknowledgment of his receipt of the copy, showing the date of its receipt, or the affidavit of the person by whom the delivery was made stating when and where the copy was delivered; if made by registered mail, proof of such service must consist of the affidavit of the person by whom the copy was mailed stating when and the post office to which it was mailed and this affidavit must be accompanied by the postmaster's receipt for the letter.

You should state in your answer the name of the post office to which you desire future notices to be sent to you.

C. C. Henry, Register.

Date of first publication Feb. 26, 1914

" " " " Mar. 5, 1914

" " " " Mar. 12, 1914

" " " " Mar. 19, 1914

No doubt this will constitute the basis of the shame which will be the punishment of many, as foretold.

#### Fear Not Persecution.

Jesus intimated that honesty of life would bring His followers persecution from hypocrites; but that they should not fear, even though it resulted in their death. The life worth considering is the everlasting one which eventually may be attained through the merit of Jesus' sacrifice. They should have no fear of man, but fear lest they be separated from God.

"Fear Him who after He hath killed the body hath power to cast into Hell." The word Hell here is Gehenna in the Greek. Primarily, this is the name of the valley outside Jerusalem into which offal was cast for utter destruction, and into which the vilest criminals were cast after execution—not to torment them, but to imply that there was no future for the wicked. Jesus used Gehenna as a type of the Second Death, the portion of all who intelligently, deliberately, sin against knowledge.

As God's people become intimately acquainted with Him and realize that He is the Friend of all who love righteousness, their love for Him increases. As God forgets not the sparrows, so He will not forget them. Even a hair of their heads could not be injured without His knowledge and permission. Everything He permits to come to His children will work out for them some blessing.

**"Confess Me Before Men."**  
Jesus' words were addressed to His disciples, not to the masses. None could deny Him who had never acknowledged Him. Whoever professes to be His disciple, and then ignores the Master's teachings, misrepresents Him, deceives Him, and will not share in the glorious presentation of the Bride in the end of this Age.

The masses, of course, were in doubt. Some even denied Jesus, saying that He had a devil and was mad. The Master declared that such misunderstandings and slanders were quite for givable if done ignorantly. But when some went beyond this, and declared that His good works were accomplished through Satanic power, they were committing inexcusable sins, which could not be passed over.

The Master's teachings were purely itself. His conduct, His sayings and His miracles were all good works.

Only wilful perversity could attribute these to Satan. The fact that they would never be forgiven does not signify, however, that the villagers were lost. They would suffer punishment proportionate to their wilfulness. If the punishments bring reformation, well and good; if not, their course will eventuate in utter destruction—the Second Death.

Few subjects are less understood than the sin against the Holy Spirit. The word spirit here stands for influence, power. The spirit of Satan is the power, influence, adverse to God and righteousness. The spirit of Truth, the Spirit of God, the Holy Spirit, represents Divine influence, power. Each individual's responsibility is proportionate to his enlightenment. The mentally and morally blind have comparatively little responsibility, because they do not appreciate clearly the distinctions between the spirit of Truth and the spirit of Error, the Spirit of God and the spirit of Satan.

Sin has wrought death, not merely to man's body, but to his mind, his conscience. Ability to discern between right and wrong therefore varies. Additionally, some have opportunities for instruction more than others. The world in general knows not God, and hence could not sin against the Holy

Spirit to a degree punishable with the Second Death.

The Lord's faithful followers were to expect that amongst their tribulations would be false accusations which would bring them before magistrates. The disciples, usually unlearned, would feel great trepidation in the presence of educated officials. They were to know, however, that the Lord's blessing would be upon them, and were to commit all to Him. Nothing in this implies that Christian ministers should not study their subject. 2 Tim. 2:15.

The Tucumcari Call is the name of the new paper just launched on the sea of journalism by our friend, N. H. Wyatt, who is known to many Clovis people as the Tucumcari orator who gave the interesting talk at the Chamber of Commerce banquet at the Harvey House, sometime ago. Mr. Wyatt is a booster from start to finish and is always in evidence in matters which would advance the interests of his town and country. The CALL will be democratic in politics. Here's wishing you success, brother Wyatt.

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